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THE SCIENTISTS

THE scientists are human, they marry and are given in marriage, and they share with the generality of the human race the prejudices and emotions which go far to make up human life—the human life at the moment of newspapers, speeches by Mr. Krushchev, television talks by Mr. Eisenhower, and after-banquet speeches by Mr. Macmillan.

But scientists, being what they are in their profession, cannot ignore among their human preoccupations, a certain discipline demanded of them. They have to serve what might be called truth. They cannot cook conclusions in their researches, they cannot, in these, indulge in bally-hoo, they cannot put across pep-talks or try to give confidence. They cannot, in the actual method of their work, have a religion, or a social philosophy, or deep thoughts about the destiny of man. Most of them in some way or other, at some point or other, must serve knowledge for its own sake. Knowledge which cannot be used to denigrate other people or to put across a belief. At some point or other at some time or other some of them, if not all of them, have to say, "Knowledge is my only master and interest".

Losing One's Life

Now the power which has placed the satellite into outer space is precisely this and no other. Russian scientists, of course, being human take part in the baby-talk and the competitive interests of nations just the same as everyone else. It may have been national pride that put Sputnik where it is and decided the time when it should be put there. But all the collective national pride of the whole universe concentrated into the souls of a few thousand men would no more have put the satellite in its orbit than the waving of a witch-doctor's bunch of dead leaves. The supreme and dedicated human achievement of serving truth simply for truth's own sake, without expectation of result or reward, eventually made the satellite possible. In some measure the Russian scientists had to lose their lives, namely their own desires to believe what they would like to believe or to conform to what other people believe, to gain the astonishing triumph that has thrilled the whole world.

Sputnik, therefore, has told Mr. Krushchev and Mao Tse-Tung (who has recently been making speeches in Moscow) that what they publicly declare as Communists to be the truth, is complete nonsense. Mao Tse-Tung has declared the Communist doctrine of the inevitability of revolution. Nothing that man can do or say can stop it. (Communist revolution, of course.) This is the structure and destiny of human kind. The researches of the scientists, or rather the basic conviction upon which these take place, deny all this. The destiny of the unfettered human mind has nothing to do with revolution or non-revolution. There is only one thing grand enough for it to serve (and service for the passion of service), truth for its own sake. Mankind never can become emancipated without this; once again they who would gain life must know how to lose it.

The Questions

So there is an elite in Russia, and probably more than an elite, who are dedicated to a way of life that denies the first principles of the ideology of the Russian state. That, too, is the meaning of Sputnik. And whatever a man believes at the very core of his life cannot be kept quiet. Even through silences and gestures it will break through. The Russian elite in numerous unseen ways are already probably questioning the foundations of the Communist party which rules their country.

In different and significant ways this, too, must be taking place wherever science is attached to the human, all too human, prejudices of national prestige and security. Men cannot help comparing the universality of science, in the sense that it is lifted, austere and indifferent, beyond the petty desires of men, with the ghastly use that is being made of it. When truth is debased to the level of turning it into homicidal instruments of destruction, then the theological doctrine of the sin against the Holy Ghost is nearly reached. There is at least one sin men will shrink from, or ought from the very peril of their essential being to shrink from, and that is turning the highest vision of which they are capable into the most devilish actions their minds can compose. This sin is creating a conflict that must be rending sensitive men behind the smoke-screen of competitive national pretensions that occupy the headlines. It must be assumed that in this startling scientific age there is also a startling spiritual conflict in being somewhere. The conflict may be the power that will save man from the results of the petty materialisms of national pride and comparison that come so easily to him.

Human Nature

Beyond all this there may be something of even deeper penetration and challenge. There is a dog, perhaps now dead, hurtling around in the satellite. It is doubtful if any living soul is quite comfortable about it all. Unwitting and unknowing the animal is used for purposes thought by man to be good. It cannot be dismissed with a shrug. The unity of life is too real for one part of it to be used as a scapegoat or an experiment without questions being asked. The vivisectionists' board is too near the bone of the question of what life is for and what it is, for the helpless pain to be accepted without doubt or troubled thought.

Who will redeem, elucidate and save man from the peril of all his human nature, the nature that allows him to put that dog into the box of one of his most wonderful experiments ? It is not so much a matter of good and evil as of being human. The very nature of being human creates situations from which humanity must shrink. Who will relieve man of the very nature of his being ? What or who will give him a vision of something infinitely higher than his own nature ? That is not a question about truth, it is one about religion. And as sure as that object is hurtling above the skies so too that question is being asked.

THE SATELLITES

By L. A. Garrard

(*Principal, Manchester College, Oxford.*)

WHAT was our reaction when we heard of the success of the Russians in getting their first satellite into the air and, more difficult still, in getting it out of the air into the ionosphere ? Mine was one of admiration at the skill of the scientists who made the correct calculations and the engineers who overcame the practical difficulties. If that admiration was not unmixed with fear at the possible misuse of the possibilities that this wonderful achievement opened, that was not the fault of the technicians, and it would be a pity to stifle any generous emotion which can overleap even such a barrier as the Iron Curtain.

The more I reflected, however, the more I found other thoughts and feelings crowding in. One of them was that this demanded a re-examination of principles we had taken for granted. I serve a college dedicated "to Truth, to Liberty, to Religion". These Russian scientists seem to live in a state dedicated to the precise opposite. Truth means what the government wants its subjects to believe and speaking the truth has given place to double-speak. Nobody may enter or leave the country except as the government decrees; Manchester College was unable to welcome a visiting scholar from Czechoslovakia recently because, when all arrangements were complete, his exit permit was withheld. The non-conformist is liable to find himself in a work camp in Siberia. Religion is the opium of the people and the good party member devotes himself to promoting the godless movement and ensuring that religious education is made as difficult as possible. These scientists appear to be working in a state devoted to Propaganda, to Serfdom, to Godlessness. This, surely, gives food for thought

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We Western liberals have always held that political tyranny was not only evil in itself but, at any rate in the long run, self-defeating. We have believed that the scientist in particular can only work efficiently in an atmosphere of freedom and international co-operation on the widest possible scale. In wartime we accepted temporary limitations on freedom and some secrecy, but we have regarded this as abnormal and partial. We gave thanks with deep feeling that Hitler's persecution of the Jews had perhaps, with poetic justice, deprived him of being first in the the field with the atom bomb. Our self-congratulation was even greater when Russian science seemed to have made itself ridiculous by first hailing Lysenko as the world's greatest biologist and then repudiating him when the party line changed. A recent leading article in *The Times* quoted a pronouncement made since the launching of the satellite by a Cambridge scientist, Sir George Thomson, the Master of Corpus Christi College : "Any state or group of states which throttles free thought will, in the not very long run, so weaken itself that it will be conquered by those who are freer". We should like to believe that, or at any rate to believe that such a state cannot conquer others. But can we believe it ? There seems to be no doubt that a ruthless centralized government, devoting a nation's whole resources to a selected project, can produce spectacular results.

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No doubt a vast sum of money has been expended on these satellites. Perhaps that is the real secret of the Russian success. Britain and America have scientists and technicians just as skilful as the Russian; what we have not got is a government prepared to make people go without the simplest luxuries, and even what most people in the West would regard as necessities of life, in order to ensure a spectacular enhancement of national prestige. We have not got a government which would silence without hesitation any voice that dared to question the wisdom of such expenditure. Our government prefers to spend money on giving us the Welfare State rather than the national glory of being first with the satellite.

At this point some further heart-searching becomes necessary. Have we a right to claim that the West stands for higher spiritual values because we prefer comfort for our citizens to national prestige, butter and television sets to satellites ? Do the democratic governments give us welfare instead of power simply because they dare not, or think they dare not, offend any large body of voters ? Is Arnold Toynbee right in thinking that it is just hypocrisy for the West to claim that its civilization is in any sense Christian, that we have deservedly lost the spiritual, and not merely the material initiative to the East, including the Communist countries ?

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It is right that we should ask these questions, but they should not lead to despair. I still believe that life in the Western democracies is not only more comfortable but of a higher quality than life behind the Iron Curtain. It is right that we should expect our governments to put human welfare before demonstrations of power, that the people should be free to choose the government they really want. Indeed, I believe the people would have more respect for their governments if they were less afraid of losing votes. I believe people are willing enough to sacrifice comfort when they are truly convinced of the need for it. There is something in man, wherever he may live, that makes him value freedom more than either comfort or prestige.

The tragic events in Hungary a year ago, and more recent signs from Poland too, are a clear token that some at any rate of those behind the Curtain, and not only those who are old enough to have known it at first hand, would give all they have to be free if they could. Truth, liberty and religion do hang together. We may not have the power to secure it, but we may still honour and work for the time-honoured ideal of civil and religious liberty the world over. What finally confirms me in my faith that freedom, with all its dangers, is worth preserving is the conviction that God values it. "He telleth the number of the stars; he giveth them all their names". He so designed the Universe, and man within it, that we can even add to their number. But if there is any truth in Christianity, he also cares for the individual and it is not his will that one of these little ones should perish. He will not enforce obedience, even when it would be best for us. Our wills are ours to make them his.

Rotherham : The Annual Bazaar was held in the Schoolroom on Saturday, October 19, 1957. After a short devotional service, conducted by the Rev. E. A. Davies, of Mexborough, the Chairman of the Congregation, Mr. F. L. Smith, introduced the opener, His Worshipful the Mayor, Councillor W. J. Owen, J.P., who spoke of his earlier connection with the Church in the time of the Rev. Margaret Barr.

A buttonhole of flowers was presented to the Mayor by Miss M. Wilde and a spray to the Mayoress by Miss E. Pearson.

A vote of thanks was proposed by Mr. T. Hutchinson, Secretary of the Church, and seconded by Miss Greenhalgh, Bazaar Secretary.

The amount raised was £140.

COMMENT

Waste Not, Want Not

IN spite of all the wonderful progress we have made in the field of applied physics, we are still dependent, and for ages to come will be dependent, on the fertility of our fields for the real means of physical life. In the Middle Ages and in less developed civilizations than our own, these fields were kept fertile by returning to the earth the organic matter that had been removed from them for human sustenance. Under modern circumstances this organic matter is usually disposed of at a cost to the municipalities of about 10s. a ton, and for all practical purposes it is lost in the sea. In Denmark a better process enables this sewage to be treated and used as compost to increase the fertility of farm lands. Edinburgh is the only city of any size where a similar process is used, and that city disposes of its compost at the rate of 35s. a ton. In Denmark and Holland large areas have been reclaimed with the help of this process, and there ought to be a wide field for similar economies in this country. Most of us have almost a twinge of conscience if, by any chance, we feel compelled to waste food material; and yet the country as a whole, without the slightest compunction, pays large sums to destroy for all time materials which are essential to the better production of corn and milk.

The Prince of Humanists

One of my most treasured possessions is a lightly-pencilled etching with the inscription, "*Ant. van Dyck fecit aqua forti*". It is an etching, reproduced from an older work, by Sir Anthony van Dyck, of Erasmus of Rotterdam, the great scholar of the Northern Renaissance, whose contribution to European culture is a perpetual source of interest to modern scholars. Professor Trevor-Roper calls him a "giant figure in the history of ideas, the intellectual hero of the sixteenth century", whose failure was Europe's tragedy.

His was the fate of a liberal whose reasonableness is overwhelmed by the extravagances of two competing orthodoxies. He was the reasonable mean between the two extremes represented by the monks and by Luther, and to both he was abhorrent; and with regard to him there is always a temptation to indulge in one of those useless phantasies—"what might have happened—if only. . ."

Compared with Luther he was timid and self-indulgent, and he was not of the stuff of which heroes are made, although on occasion he could make a strong stand. But for all that, as he said: "I can write; Luther can burn". And yet his views fertilized later thought in both the rival camps, although he seemed to die a failure. Just to mention one source of fertile ideas; to the circle he formed around himself in his exile at Basle belonged many men who were evangelists of a finer faith than Luther or the Romanists knew. In his interesting essay on Erasmus, Professor Trevor-Roper quotes an 18th-century Bishop as saying that the Church is worth saving because of "the little corner of rationality that was as much distressed by the stink within as by the tempest without". "In the ideological struggles before the Age of Reason", says the professor, "that 'little corner of rationality' was occupied by Erasmus; and it is he, not Luther or Calvin, the Pope or the Jesuits, who still speaks to us with a human voice".

An Earlier Co-Existence

Contemporary events that loom large in our eyes are not necessarily those that will strike our posterity with the greatest force. It is in history that the real significance of the events of our own time will be worked out, and if there are portents that fill us with apprehension, it is well to look at events of similar character that once distressed our ancestors. I have heard prayers in church to protect us against the Turks, which is almost all that is left to remind us that the Turks occupied in the Europe of the 14th to 17th centuries somewhat the same position as is occupied by the Russia of today. Overlooking the old city at Budapest is a ruined citadel that has more than once been stormed and captured by the advancing armies of Ottoman Turks that seemed at times to threaten the whole of Western Europe. And yet, so far as the nations of the Atlantic seaboard of Europe are concerned, the menace of the Turk disappeared. This should help us to place the menace of Russia in its proper perspective. There is nothing inevitable about Russian domination, and although it might sound absurd to suppose that a nation that can send a satellite around the world in advance of all other nations is on the verge of collapse, yet there are many ways in which a huge empire, held together by force, can suddenly cease to be a menace. History may never repeat itself exactly, but there are times when it helps us to read our own times in a better light.

Peace on the Cheap

It is now over a year since the Suez adventure was criticized and taken over by the United Nations, whose Emergency Force came into existence on November 5, 1956. That force has been as successful as could be hoped, and has been instrumental in preventing many an ugly incident that might have developed into real war. This force of nearly 6,000 men took over the Egyptian territory that had been occupied by the Israeli troops and made an effective patrol of the frontier as the Israeli troops were withdrawn, whilst a further force was stationed at the mouth of the Gulf of Aqaba. Naturally, armies of such a size cannot be kept in being without a considerable expenditure So far, the contributions towards the expense have not exceeded £4 millions and the future of the force is uncertain. It has been unofficially suggested that this force be kept in being to meet any future emergency that might arise, but it is questionable whether such a proposal will meet with the general consent of the United Nations Assembly. At the present moment some nations are bearing a disproportionately heavy share of the expense of this force, but if ever an international force is to be a reality, it must be contributed to willingly by every nation according to its ability.

Music at Third Hand

Macpherson proudly showed his visitor over his new dwelling. "And this", he said, "is our music room". "But you haven't got any musical instruments in it". "Oh, no", replied Macpherson, "but it is in this room that we can hear our neighbour's radio most distinctly".

Commentator.

THE SERVICE OF MARGARET BARR

By Lotta Hitschmanova

(Dr. Hitschmanova is the Executive Director of the Unitarian Service Committee of Canada. The Committee has taken an active interest in Miss Barr's work.)

LAST Friday, I got up at 4.30 a.m. to catch the plane from Calcutta to Assam. At the airfield in Gauhati, I was greeted by Miss Margaret Barr, teacher and social worker from England who has been working in this part of India for over 20 years; she was accompanied by two beaming, blushing and terribly shy young Khasi girls, both wearing their attractive Khasi costumes consisting of several colourful skirts and wraps draped around them.

Let me explain that the Khasi are a backward tribal people living in the hills around Shillong, capital of Assam. According to latest ethnological research, they are believed to stem originally from Lower Burma, and their high cheekbones and round faces do remind me of the people I had met on my way from Korea to India recently. They have no caste system, worship one God and live under a matriarchal society.

While we were all piling into the jeep—Miss Barr, the two girls, the Assamese driver with his rabbit cap, the handyman, another boy who had come along for the ride "to meet the Canadian", and myself, including my fortunately very scanty luggage, Miss Barr began explaining. This was an important day, for not only had I come from so far away to learn the latest news of "our project", but the two girls had just finished that morning their first year of general instruction at the Gandhi Memorial School in Gauhati, and were coming with us to Shillong to begin another 12 months' specialized training as midwives at the Red Cross Maternity Hospital there. I turned around as much as the very limited space permitted me, and again was struck by the light and inner joy in these two girls' eyes. My thoughts turned back to June, 1953, when, during my very first survey tour to India, Miss Barr had approached our U.S.C. to donate the necessary funds for the establishment of a dispensary and maternity health centre at Kharang in the Khasi Hills, where she had just founded a Basic Training School for village children; she was also anxious to receive a grant from us for the training as "dais", or midwives, of three of her oldest pupils—Phrien, Kiek and Blin. As we in Ottawa were well aware that Assam has one of the highest mortality rates among expectant mothers and newborn infants in India, because in isolated villages no facilities yet exist for any prenatal care nor professional assistance during the confinement, and filled with admiration for Miss Barr's outstanding record for devoted service in the teaching field as a fervent follower of Gandhi, whom she knew personally, the U.S.C. readily agreed to underwrite a $2,000 budget for a modest three-year pilot programme in child and maternity welfare in the Khasi villages around Kharang.

Unhappily, lack of time prevented me this week from going there myself to see the U.S.C. Health Centre, which now is well established, for such a trip would have required six full days. Kharang is a small, isolated village ten miles inland from Smit, where the motor-road comes to an end, and can only be reached after a rather tiring four-hour trek on foot over stony and difficult mountain paths. But during the three days I just spent with Margaret Barr in Shillong, I learned a great deal about the programme.

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Let me tell you of our brief stop at the ashram in Gauhati, founded as one of many across India by the Kasturba Gandhi Memorial Fund to honour Mrs. Gandhi's memory after her death. She had always advocated that village girls should be properly trained to do teaching and extension work in the villages, and here I entered one of these training centres, and found myself surrounded by a group of eager young girls and the principal, all with that same lovely glowing look in their eyes that had struck me so much when I had met Blin and Phrien at the airport. In this ashram, 50 village girls at a time are taught spinning, weaving and other handicrafts, but also the fundamentals of hygiene, all-round sanitary living and of homemaking. During their second year of training, they specialize either in teaching or nursing or midwifery. Kiek, the third girl who had received a U.S.C. scholarship, had done so well at the School that last November she was sent to one of the near-by villages to teach handicrafts. I met her later in the day and was truly impressed by her also. But over and over again Miss Barr regretted that I had not seen these girls four years ago, when they arrived at her own school for the first time, straight from their villages—backward, awkward, unaware. What a thrill it was to behold them now, keen and ever so anxious to play their full role as midwives, after acquiring one of the most important skills a village woman can possess! We were invited for lunch at the ashram, but I am afraid I made a very poor showing, for I simply could not cope with the Indian food—the only sad note in an otherwise most interesting and deep experience.

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We all piled back into our jeep—a much more complicated assignment this time, for we were also taking along all the two girls' belongings which they had used at the ashram—blankets, oil-lamps, cooking utensils and a small tin suitcase for each; and on the winding and beautiful road up to Shillong, 5,000 feet high, Miss Barr told me more about the health work in Kharang.

Since January, 1954, besides the three scholarships for the girls, the U.S.C. has been paying the salary, equipment and necessary drugs for a trained "dai"—a midwife—and the latest one, Maida, aged 30, has proven to be an ideal person for the job. Strangely enough, she herself does not come from a village, but from Shillong, and what is even stranger, she is married to a Scot whom she met in Assam during the last war. She declined to go back with him to Great Britain and, after doing some health work in Pakistan, she readily accepted Miss Barr's invitation to take charge of the Kharang Health Centre; the two women had known each other since 1947, when they took midwifery-training together at the Shillong Women's and Children's Hospital. In 1956, Miss Barr pointed out with much satisfaction, Maida had attended over 700 people in the U.S.C. clinic, who had come from villages in a radius of over 10 miles; 92 had been maternity cases. Of these, she had not lost a single one, due to good prenatal care and early detection of possible complications during delivery. She had sent five such women to the hospital, thus saving their lives and those of their babies. Can there be a more telling and convincing record than this, to demonstrate the utility of such a project, urgently requiring to be multiplied by the thousands all over India?

The health work at Kharang has several features in common with all other U.S.C. programmes—the humility and deep concern with which we extend our help to those in greatest need; the high record of efficiency and success we are constantly striving to maintain, and the long-range aim to make each pilot project self-sufficient so that in time, it may be taken over by local authorities, and run without any financial assistance or supervision from abroad. This, to our minds, is the most effective way in which we can serve in Europe and Asia, and especially in India. By helping today to organize and run projects of many kinds—such as maternity and child welfare centres, children's homes, rural community centres, village medical work—we are determined to leave as soon as our advice and assistance are no longer needed. In this way, we are working in India's best interests, and for Canada, we are keeping a profound friendship alive.

THE MINISTER AND THE LAITY

(For the first time a layman gave the address at the annual Welcome and Recognition Service of the General Assembly of Unitarian and Free Christian Churches.)

FOR the first time this service was held in the New Meeting Church, Kidderminster, on Friday, October 25. The service was conducted by the Rev. Edgar W. Hill, M.A., the minister of the church, and the address was given by Dr. S. J. Kennett, Ph.D., the first layman to preach at this service.

The following ministers were presented to the President who welcomed them in the name of the Assembly and wished them God's blessing in all their labours:

The Rev. D. E. J. Davies, of Trebanos; the Rev. D. C. Doel, of Blackley and Middleton; the Rev. B. Findlow, of Dudley; the Rev. L. A. Gribble, of Chester and Wallasey; the Rev. D. R. John, of Cardiff and Wick; and the Rev. D. M. Klugel, of Ilminster and Yeovil.

Speaking from the text, "There are diversities of gifts but the same spirit", Dr. Kennett said he believed that a minister must feel called of the spirit of God, and his authority must be his own conscience. The nature of the compact entered into by minister and congregation on the acceptance of a call was hard to define; a solemn pledge is given by each side, but, unfortunately, most laymen do not give the matter much further thought and assume that all the initiative in building up a religious community must come from the minister.

This is wrong, for if all adopted that attitude no religious community would be possible, for our tradition is of a deep fellowship between people and minister, and this is impossible if the laity play only a passive part. Without that fellowship there can be no basis for a religious community. A minister may well often feel that he has failed to establish and maintain that basis, but the blame can never be wholly his. When a pulpit becomes vacant there is a tendency to draw up specifications of the kind of minister desired and the duties to be performed. It is natural yet it is surely wrong. Remembering the diversity of gifts the laity should be ready to help the minister to give of his particular gift. The fulfilling of the specification could only be a dead thing.

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Dr. Kennett said we had just welcomed men trained in Colleges specially set up for that purpose, few of us have any clear idea what goes on in a College, but we are sure that it is but the beginning. Students are always conscious of the shortcomings of Colleges and training, only later do they realize its effectiveness. The higher the training the more conservative it is. All who are responsible, however, must ask themselves: "Is this institution as effective as it could be?" Important as academic attainments are they are not ends, but means to a fulfilment of a charge—service of men and women. If a minister does not love men and women, difficult as that is, it matters not how good his other attainments, he cannot be a successful minister. He felt our laity attached too great importance to the sermon. We had every right to be proud of our tradition of scholarship, but the pulpit is not the place for academic discourses; men and women come to church to be helped in daily living and the most important thing is to sense and meet their deepest need. This does not absolve the laity from thinking out their needs, though the place for that is the discussion group.

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The congregation should never forget it had called a minister who had chosen this perhaps most difficult life work and, therefore, it should do its utmost to enable him to give whatever he can. One way of frustrating a minister's true work is by allowing him to become overburdened by pettifogging, little tasks; the laity should especially see that their minister was relieved of these. A minister sees so many channels of service, and the diversity of gifts means using one of these, e.g., social service and so on. Underlying all this, however, is the basic task of getting to know a group of people so deeply that he truly ministers to them.

It is a two-way process. There is an inevitable barrier of shyness against revealing our innermost hopes and fears. If the laity are merely passive the minister cannot overcome this barrier. The fellowship to be real demands as much effort by the laity as by the minister, and we must go half-way if we are to receive a ministry of comfort and inspiration and encouragement. Small congregations must often mean discouragement to a minister, so he is tempted to ask if it is worth while. Minister and laity should never cease striving to bring in new people, yet the smallness of a group can mean it is more easy to obtain understanding and fellowship. Dr. Kennett ended by saying that the service made us conscious of the wider community of our churches. As we returned to our homes we were reminded that there are others like us, all one community. Moreover, the service is an act of dedication not only by the new ministers, but by all of us. To obtain a deeper insight into the meaning of life is an ever-present need for us all. We should go back then determined to build up the kind of churches that truly serve God and men.

BOOK REVIEWS

NATURE AND SUPER-NATURE

AT what point in the evolutionary process did man step from his natural endowment, that of being an animal, into being a man? The animals are free, that is to say they are not conscious of any restrictions upon their actions imposed by any reflections upon what they are. Man is not free in this sense. He binds himself with all kinds of moralities and ethical customs, and he could not be man unless he did this. Even if the process of emancipation from animal to man has been so slow as hardly to be perceptible, nevertheless it has taken place, it is still taking place, and it requires explanation.

Mr. Leslie Paul in an exciting book, **"Nature Into History", by Leslie Paul, Faber, 21s.,** attempts this. He contrasts history with nature. History is the plane on which man is consciously free of his animal natural birthright. Nature is the plane on which this birthright is man's only endowment. "Man has to give his allegiance to something other than his natural gifts and impulses. He must step outside nature into another frame of reference, a frame which in contrast with nature is going to be artificial". Man has to reach a point by his own efforts from which he can look back and see what he has left behind. He can already see he has left behind a good deal.

How has this been done, and how does he do it? By a perception of values and realities beyond his own being. There is as it were a supernature into which man must strive in order to be himself. Mr. Paul purposely refrains from theological phrases and argument in his new book, but the drift of this theme, of course, carries important theological implications.

The same implied theme is to be found in a book on the subject of immortality, **"The Armour of Soul" by F. H. Cleobury, James Clarke, 9s. 6d.** Mr. Cleobury is a priest of the Church of England. Mr. Paul is a member of the Church of England also. Mr. Cleobury's argument is that man has to make a choice between two philosophies. He is either a kind of superior ape, and nothing more, or else he is made in the image of God, and consequently of a God who lies behind the evolutionary process. If one accepts the latter belief it is difficult to believe that God can allow the moral being he has created to die; therefore one is forced to a belief in immortality.

What then is immortality? "As I stand at the altar celebrating Holy Communion I have a sense of something fundamental which links me with him whose sacrifice I am commemorating". Immortal life is, for Mr. Cleobury, ultimate union with the Risen Christ. This argument, as presented by him, is not as trite as it must necessarily sound. Mr. Cleobury is a liberal Christian. That is to say, he can read with sympathy and understanding all the devastating historical criticisms that can be brought against the Resurrection. Yet he is unmoved simply because his faith in Christ is based upon a mystical being who in his nature reveals the ultimate supernature to which man is destined.

The criticisms against this are obvious and again not trite. Mr. Cleobury's experience can only be sustained in an orthodox Christian reference. Only orthodox Christians, in this sense, can know what immortality is, and that destroys the force of any universal argument. Immortality for Christians alone, and orthodox Christians at that, will not bear examination. Can the specific Christian experience be widened to include a universal experience? That is the problem before enclosed theologies and their experiences in the new spiritual vantage point of today.

It is a problem that must be urgent for Mr. Paul also.

In these books there is clear and stimulating experience without any overtones or suggestions of theological polemic.

In certain Anglican circles there is a great deal of clear and cogent thinking taking place today. It is helpful because it is of real experience and of real problems. Two such books as these can reveal to Unitarians the inner strength of their own particular experience, and the need to disclose it against new challenges.

"Inquirer".

London: Blackfriars Mission: On October 20 was celebrated the 134th anniversary (of the present building). A good number of friends, in addition to the regular congregation, attended the service. It was conducted by the Rev. Walter M. Long. After the service, old and new friends adjourned to the committee room where they enjoyed a social hour.

Whilst this was the 134th anniversary of the present building, it was at the same time the 291st anniversary of the founding of the congregation. The congregation are looking forward to the occasion in nine years time when it is hoped that a special service of thanksgiving to God for the tercentenary will be held.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Divided Inheritance

SIR,—The first three letters in your issue of November 2 seem to me outstandingly good but I would like to attempt a footnote. Is it feasible to try and define God at all without having had personal experience of a "friendly power which helps"? I am sure that many of your readers have had such experience and am inclined to think that this, or something very similar, is the only definition of God which anyone is entitled to put forward with reasonable certainty, in any denomination or in any religion.

It is, therefore, natural that young people, still on the threshold of life, should seldom have had this experience, which is usually felt most strongly, I believe, in combination with the need to solve some difficult human problem, personal or otherwise. We believe however, surely, that Love, Goodness, Truth and Beauty are also manifestations of God and they are more easily defined. It is through these perhaps that we can best lead young people along the path towards real experience, which is what I believe Jesus meant by being "born again". If they seek they will surely find.

Finally, exploration in thought and action are vital to Unitarianism but are no substitute for steady plodding. The two should be allies, with friendship and tolerance to oil the works.
—Yours,

Winscombe, Somerset. *A. L. Blake.*

Women in the Ministry

SIR,—I would like to refute the statement made by a Baptist Minister at the British Council of Churches and repeated by "Commentator" in *The Inquirer* that the main opposition to women in the ministry came from women. As a Lay Preacher I have taken services in many of our churches in Lancashire and have always found that the women have been my staunchest supporters. I have spoken at various Women's Groups and often been a little depressed by the utter deadness and lack of joyfulness of the members. Oh, what a relief to come back to our own Women's League at Horwich, which is the liveliest and happiest I have seen! (We have a Woman Minister! Could that be the reason?) The belief that a feeling of petty jealousy exists among women is, I am convinced, a complete fallacy.

With regard to the statement that very few women have come forward, considering the short length of time that has elapsed since their admission was allowed, I do not think the numbers too bad.

The churches are losing ground both in numbers and influence. We at Horwich are gaining ground. (We have a Woman Minister!) Oh, for a few more! That may be one of the answers.
—Yours,

Horwich *Ada Hesketh.*

AUTOMATIC GRACE

By G. D. Sempill

IN the celebration of mass the Roman Catholic Church has a mechanism which can assume to give grace to as many as care to attend. It is a processed kind of grace. The devout can carry on conversations and even walk about during a service, but when a bell rings for the elevation of the Host, they must at once become still and silent. In that brief silence, which is undoubtedly very impressive, the flow of grace is supposed to be switched on. Automation?

At least to outward seeming the Anglo-Catholics have a strong leaning in the same direction. The ordination of their priests by a bishop puts them in the line of succession from the Apostles and invests them with a sanctity and authority which cannot appertain, so they claim, to ministers who have not been episcopally ordained.

But the Presbyterian and some other churches are not behindhand in their adoption of automation. They pride themselves in homiletic strength, but their sermons tend to become tidily packaged bundles of orthodox opinions mechanically propelled across pulpit desks and as wooden as the empty pews that receive them. And of their members there are many who attend communion only once every three years: no oftener than will satisfy statutory requirements. Is that not rather like turning on a tap and expecting something to flow?

The grace of Jesus Christ, of course, though it may be a *sine qua non* in another world, is an inconvenient thing to have about in this. It is liable to interfere with our planning. Planning is one of the features of our times, and everything must give way before it. But the grace of Jesus is completely out of keeping with the telling or acting of lies, with the signing of statements known to be untrue, with the statement of truths but never the whole truth, with breaking contracts, and with the giving and taking of bribes. In these days when competition is keen and its rewards go to the most ruthless it is terribly difficult and embarrassing to find any room in our lives for so unutilitarian a quality as the grace of Jesus Christ.

Jesus had no wish to be an earthly king. At least he turned his back on the temptation. But it was to this earth that he worked and prayed for God's kingdom to come. The only people whom he wanted to rule—and to rule them by serving them—were those who were willing to listen to the truth. It is no wonder that a Roman governor, and those who had invested their interests in worldly concerns, should despise and condemn a man who valued truth above life itself. If we could meet such a man today we would, of course, be more tolerant; but would our shrug of pity be less cruel?

The glorious thing is that there were found in this world men and women who were willing to become subjects of this Jesus. And on his uncompromising terms, too. His grace flowed into all sorts of people—slaves, prisoners, harlots, outcasts, demented, deaf and dumb and blind people and, in a word, into the proletariate. Moreover, the successors of these few ultimately, without striking a blow but by their denial of false gods, became one of the main causes of the downfall of the Roman Empire

Paul, living before this final consummation but perhaps anticipating it and certainly contributing to it, found the grace of Jesus to be of such power that to account for it he adapted a Greek idea and taught that Jesus is the Son of God by an earthly maiden, that he had been with God from the beginning of time, but that he had become poor, that is to say, had become a man, and had given to mankind this unsearchable richness, his grace.

That was the explanation that was given and accepted in the early Church. The present age, with its perpetual demand for the scientific proof of everything it is expected to believe, does not find the explanation entirely satisfactory. But no amount of demythologizing should be allowed to blind us to the fact that, with every possible worldly consideration to deter them, uncountable millions of men and women right down the ages have voluntarily and proudly placed themselves under the rule of one whose kingdom is not of this world.

★

His kingdom is not of this world—not the kind of kingdom that was found anywhere in the Roman or even in the British Empire, and certainly not the kind of kingdom that will ever be found anywhere in the modern Russian Empire, even in the stratosphere. Yet it could not have been anywhere else but amongst men and women and children in this world that Jesus started bestowing his grace. The angels presumably had no need of it. Nor was it to the professionally pious on earth that he imparted it.

Neither was it a gloomy business, this imparting of grace. In the story of his life there is far more mention of weddings than of funerals. Everywhere he went he found joyful, willing subjects. It cannot have been mere physical miracles that won their allegiance, but only the miracle of God's love. For many of the Jews his death put an end to all their hopes. No one who had failed as Jesus appeared to have done could be the Messiah. But among the Greeks his subjects grew and grew in numbers. The more of them the Romans killed the more that came along to take their place: the blood of the martyrs became the seed of the Church.

In face of all that, dare we say that it is impossible in this world to be a Christian, that something far short of Christ's standards of truth and integrity is good enough to get by, or that automation is, or can be, a means of grace?

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 17, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
Aberystwyth, New Street Meeting House, 11, Rev. Aubrey J. Martin
Altrincham, Dunham Road Chapel, 10.45 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Rev. E. G. Lee
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (November 17), Rev. Maurice Johnson
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Ronald McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. Wm. Lloyd
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Corbould
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11, Mr. S. R. Martin, 6.30, Rev. J. Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. E. B. Short
Bury, Bank Street, 11 and 6.30, Rev. F. M. Evans
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Rev. Roy Jones
Chatham, The Church of the Great Companions, Hammond Hill, 3, Rev. Will Hayes
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11 a.m., Comm. L. Edwards, 6.30, Rev. L. A. Gribble
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Eric Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicker
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
Dundee, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Potts
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. John [illegible]
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
Gloucester, Barton Street, 3, Rev. J. M. Quine
Guildford, Ward Street Church, 11.15, Mr. Leslie Rampton
[illegible], 10.45 and 6.30, Rev. John Storer
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. [illegible]
Halifax, Northgate End, 10.45, Miss E. M. Robertson, 6.30, Rev. J. B. Tonkin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, Bond Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 11, Rev. J. B. Tonkin
Hull, Park Street Church (Unitarian), 6.30, Rev. Stewart Pearce
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Warren
Kidderminster, New Meeting House, 11 and 6.30, Rev. Ernest W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Gilland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Sunday, Miss J. E. Lowmay, The Little House, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, ——
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kennedy
Liverpool, Ancient Chapel of Toxteth, 11, Dr. F. N. Tindall, 6.30, Mrs. S. R. Butler
Liverpool, Bootle Free Church, 11, Rev. N. Kenrick
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Morrison
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kenrick
Liverpool, Hope Street, 6.30, Rev. C. A. Fox
Liverpool, Ullet Road, 11, Rev. J. K. Mozley, 6.30, Rev. Dr. Tindall
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. J. P. Chalk
London, Brixton, Effra Road, 11, Rev. J. W. Woodhouse
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, ——
London, Golders Green, Hoop Lane, 11, Rev. J. Kielty, 6.30, Rev. K. C. Thatcher
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph B. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thatcher
London, Ilford, High Road, 11 and 6.30, Mr. T. E. Dunton
London, Islington, Upper Street, Pearson Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham, Unitarian Church, High Street, 11, Rev. E. H. Burton
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. F. Hankinson
London, Mansford Street Church, Bethnal Green, 6.30, Rev. R. Tomsett
London, Richmond Free Church, Ormond Road, 11, Annual Civic Service, Rev. Walter H. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. Herbert Tennant
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. G. D. Foote
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply.
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Kenneth Wright
Manchester, Renshaw Street Mission, 6.30, Rev. R. L. Hopkins
Manchester, Stand Chapel, Whitefield (November 24), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Rev. D. C. Dunn
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. Toone
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. W. McMillan
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. F. Hallworth
Northampton, Kettering Road Church, 6.30, Rev. L. A. Garrard
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall (Chapel Anniversary Services)
Oxford, Manchester College Chapel, 11.30, The Rev. the Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkley
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30 Mr. J. E. Stubbs
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellary
Ringwood, Hants, The Meeting House, 6.30, Rev. J. W. Dunkley
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bate
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 10.45, Sir Harold Jackson, 6.30, Mr. L. F. Baker
Sheffield, Upper Chapel, 10.45 Mr. Trevor Jones, 6.30, Rev. Fred Sorell
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. W. T. Evans
Southend-on-Sea, Darnley Road, 6.30, Rev. E. G. Green
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45, Students, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. Corbould, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinder
Torquay, Unitarian Church, 10.45 and 6, Rev. Alec L. Fisher
Todmorden, Unity Church, Manchester Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
Wallasey, Memorial Church, Manor Road, 11, Rev. L. A. Gribble, 6.30, Mr. A. Patterson
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mrs. E. Speck
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Mackin
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Mrs. E. E. Strachan
York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month. Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pennington, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15 Rev. D. W. Bowman, Manse Telephone LX 5921
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Services suspended — Enquiries — Mrs. Warren, Tel. 41-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. Barton

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Marriage

Pound—Skegg—On November 9, by the Rev. E. G. Lee, at the Brixton Unitarian Christian Church, David Charles Pound to Andrea Skegg.

Unitarian Holiday Homes, Great Hucklow, Buxton

Christmas, 1957

The Florence Nightingale Memorial Home will be open from tea-time on Christmas Eve to tea-time on Boxing Day at a charge of £3 for the period. Normal rates for those arriving before or departing after the Christmas period. Christmas festivities and activities in charge of a Host. Applications to the Secretary. Numbers will be limited.

Correction

The article on the John Gregson Trust, printed last week, was received from the Secretary of the Trust, but the authorship was wrongly attributed to him.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7234 Editorial: EUS. 2912

"To See Ourselves—"

Sir,—You may like to have the following reference to a Unitarian which occurs in a letter from Lewis Carroll to Miss Mary Manners, dated May, 1889, of which the original is in Guildford Museum:

"I was much interested by your letter telling me you belong to the Society of Friends. Please do not think of *me* as one to whom a 'difference of creed' is a bar to friendship. My sense of brother- and sister-hood is at least broad enough to include *Christians* of all denominations: in fact, I have one valued friend (a lady who seems to live to do good, kind things) who is a Unitarian."

I'm afraid I have not identified the lady and should be grateful for any suggestions as to her identity.—Yours,

S. Godman.

[Send your quotations to: The Editor, "The Inquirer", 14 Gordon Square, London, W.C.1.]

NEWS REVIEW

THIS TEMPERANCE QUESTION

Unlike Methodists and Baptists, Unitarians have not been exhorted by their Assembly to be total abstainers. Few of our pulpits will resound with warnings against the drink evil on November 17, which Methodist Conference this year appointed as Temperance Sunday, and which will be so observed in many other Free Churches.

Nevertheless, those who are concerned for the well-being of the young life of our country cannot ignore the trend towards increased drunkenness among teenagers today. Between the years 1949 and 1954, the convictions for drunkenness of young persons under the age of 21 increased by 167 per cent, and during the same period and for the same group convictions for violence increased by 57 per cent; for sexual offences, 65 per cent; and for disorderly behaviour, 48 per cent. The latest figures show that the position is still deteriorating. In 1955 there were 4,417 convictions for drunkenness among those under 21, and in 1956 no less than 5,385—an increase of 22 per cent.

An Open Letter to Christians, signed by thirty Members of Parliament, expresses alarm at this post-war phenomenon, and appeals to men of goodwill to see that the younger generation knows the facts about the effect of alcohol on the human body. There is less temperance teaching in the churches today than fifty years ago, when the Band of Hope was at the height of its influence. In recent years the drink trade has made a dead set at young people in their advertising, wine-tasting sessions for students, and so on; television publicity is their newest weapon.

In a recent debate on youthful drinking in the House, Mr. Chuter Ede has indicted the churches for their failure to safeguard the young life entrusted to them. What is the duty of our ministers and youth workers in this matter? A common basis might be found in the declaration of a Royal Commission as far back as 1931, "That every child ought to receive specific and systematic instruction as to the properties of alcohol, as in all other matters which may affect future health, so that the child may at least be in possession of sound material on which to form a personal judgment when years of discretion are reached".

We may feel that we have no access to such information in the shape of books, pamphlets, or film strips. A wealth of material has been built up since the war, and this can be used in the kind of manner appropriate for any situation. Help in this respect may be obtained from the United Kingdom Band of Hope Union, Hope House, 45 Great Peter Street, London, S.W.1.

Ipswich: The Mayor and Mayoress attended the Autumn Fayre on Saturday, October 26. It was opened by the Mayoress. The net result of the fayre, to augment church and organ funds, was about £85. Mr. R. Walker, the chairman, presided, and on the platform were also the minister (the Rev. Nicholas Teape) and Mrs. McNeil, the Fayre secretary. A life-size pillar-box, skilfully constructed by Mrs. Warn, received money contributions, the accompanying verses and quotations being read aloud by Mr. Winston Davies. The Fayre concluded with a vocal recital given by sections of the Ipswich Co-operative Choirs.

Frank Lee

The church at Ward Street, Guildford, has lost a good and faithful servant in the passing of Mr. Frank Lee, M.I.Mech.E., one of its oldest members and its honorary treasurer for the past thirty years; his long period of office being signalised by the recent internal redecoration of the church and premises. He also gave himself to other practical duties, which meant much to a geographically scattered congregation. Lay preachers, during the six years when there was no settled minister and as far back as the time of the Pioneer Hostel, still remember him for the hospitality he and Mrs. Lee gave them on their Sunday visits. He was a typically staunch Unitarian, upright, conscientious, modest, with a genial and friendly welcome for all.

He was born and brought up at Lydgate in Yorkshire, and his mind would often turn in reminiscence to the old Chapel there, and there he has been laid to rest among his own kith and kin, the Rev. J. B. Tonkin, of Halifax, officiating at the funeral service.

N.C.

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